

THE CLASSICAL JOURNAL

VOLUME IV

JANUARY 1909

NUMBER 3

Editorial

JOHN HENRY WRIGHT

John Henry Wright, professor of Greek and dean of the Graduate School of Arts and Sciences in Harvard University, died at Cambridge, Mass., November 25, 1908, in the fifty-seventh year of his age. He was graduated from Dartmouth College in 1873, and received the degree of A.M. there in 1876, after serving in the interval as assistant professor of ancient languages in the Ohio State University. He studied in Leipzig two years, and in 1878 was made associate professor of Greek in Dartmouth. In 1886-87 he was professor of classical philology in Johns Hopkins University, whence he was called to Harvard University in 1887, becoming dean of the Graduate School in 1895. In 1901 he received the degree of LL.D. from Western Reserve College and from Dartmouth College. His long service of twenty years at Harvard was interrupted only once, in 1906-7, when he was "annual" professor at the American School of Classical Studies in Athens. He was a fellow of the American Academy of Arts and Sciences, member of the Council of the Archaeological Institute, and, in 1894, president of the American Philological Association. Besides being editor-in-chief of the *American Journal of Archaeology* from its reorganization in 1897 to 1906, he was associate editor of the *Classical Review* from 1888-1906, and of its successor, the *Classical Quarterly*, from 1907. He was active in the interests of the New England Classical Association, presiding with skill and wit at its first meeting in Springfield, in April, 1906.

These brief biographical details reflect but little of the eminent personal qualities which Professor Wright possessed, but they indicate the wide variety and extent of his training and experience and

explain the beneficent influence which he was able to exert on so many of the younger scholars of this country. The traits that immediately impressed a student on his first meeting with him were generosity, sympathy, and learning. His kindness was unfailing, his courtesy never shaken. Possessing a keen sense of humor, he was merciful to the blunderer, ready to overlook the crudeness and awkwardness of the tyro, but equally firm in correcting the puerile and in rebuking the insincere.

His scholarship was fertile, whether expressed in his own writings or in the work which he inspired in others. Broad in its range, it was deep in its thoroughness. Versed as he was in the technical minutiae of those branches of classical philology in which he was a specialist, he had the gift, often lacking in men of his class, of imparting human interest and a literary quality to his exposition of scientific subjects. As a writer his style had charm, so that the study of a problem in Greek epigraphy, for example, became in his hands not only a work of scholarly importance, but also a matter of interest to a reader not trained in technicalities. He had rare insight into the beauties of English, and his taste guided him surely in the interpretation of the subtleties and graces of Greek style. His sense of form expressed itself also in his love for Greek art, and he found congenial labor in the editorship of the *American Journal of Archaeology*. Through his edition of Collignon's *Manual* and the courses which he offered he became the pioneer in the teaching of classical archaeology in this country.

These numerous activities, as scholar, teacher, editor, dean, made him known to a wide circle, who will feel keenly the loss which the cause of the classics has sustained. As teacher, colleague and friend, he has left on his immediate circle in Cambridge a lasting inspiration and a pious obligation to emulate his useful life.

CHARLES BURTON GULICK

HARVARD UNIVERSITY

THE FIFTH ANNUAL MEETING OF THE CLASSICAL ASSOCIATION
OF THE MIDDLE WEST AND SOUTH

Our Association meets this year with the Tulane University of Louisiana, at New Orleans, on February 24 and 25. The date is

set thus early in order to enable our delegates to avail themselves of the special railroad fares during the Carnival season, to have at least one day of Mardi Gras fun, and to see something of the famous old Creole city, in addition to attending to the serious business of the Association. If visitors arrive not later than the morning of the twenty-first, they can witness the splendor of the Arrival of Rex and the parade that follows, and see the Proteus parade that night and the Rex parade of the next morning, as well as the Comus parade on Tuesday night.

The *railroad rates* announced by the Southeast Passenger Association will be one fare plus twenty-five cents for the round trip. This includes Texas and all the territory south of the Ohio and Potomac rivers and east of the Mississippi. That means a round trip rate of \$21.25 from Cincinnati, \$19.25 from Louisville, \$16.75 from Cairo, and so on. The other passenger associations have not yet announced their special rates. They have usually given a rate of one fare plus \$2.00; that is, for example, the round trip fare from St. Louis will be \$20, and from Chicago, \$25. These tickets will be on sale beginning February 16 or 17 and including trains scheduled to arrive in New Orleans *not later than 2 P. M., Tuesday, February 23*. They will be limited for return passage to March 1, and may, by being deposited with the joint agent, be extended to March 13.

Monday, February 22, is a national holiday; Tuesday, February 23, is a religious holiday; the extra loss of time in holding the meeting on February 24 and 25 will, accordingly, be but one day. Seeing New Orleans in the pride of her life will be worth it. In addition to this, all holders of tickets over the I. C. R. R. may have the privilege of breaking the railroad journey by stopping at Vicksburg, seeing that historic battlefield, and enjoying the trip by boat upon the Mississippi from Vicksburg to Natchez, or from Natchez to Vicksburg on the return trip. The price for berth and three meals on the boat is \$3.50.

Hotel rates.—The management of the St. Charles Hotel has agreed to give the members of our Association a special reduced rate—*provided we can, by the middle of January*, submit definitely the number of rooms we want reserved for our use. Accordingly, all members who are planning to attend should have their names, with the kind of accommodation and price preferred, in the hands of Professor Walter

Miller, Tulane University, New Orleans, not later than January 16. If later any member finds that he cannot be present, the reservation may easily be canceled. Reservations made after that time may be fraught with discomfort. It will also be of great assistance to the local Committee on Arrangements if visitors will announce the train and hour of their expected arrival in New Orleans.

The rates at the St. Charles range from \$2.00 to \$10.00 per day (European); at private houses the rate will be \$2.00 per day for room and breakfast. Luncheon will be served each day at the colleges. Dinner may be arranged to suit individual convenience.

Following is a condensed presentation of the programme, subject to such changes as may be necessary: Professor Basil L. Gildersleeve, Johns Hopkins University, Annual Address; Professor Humphreys, University of Virginia, Notes on Greek Grammar; Professor W. J. Battle, University of Texas, The House of Odysseus (Illustrated); Professor Willis H. Bocock, University of Georgia, Certain Features of Elementary and Undergraduate Instruction in Greek and Latin; Professor Roy C. Flickinger, University of Wisconsin, Tragic Irony in Terence; Professor E. W. Murray, University of Kansas, Caesar's Fortifications on the Rhone; Professor Henry A. Sanders, University of Michigan, The Freer Manuscripts of the Bible (Illustrated); Professor M. M. Swartz, Millsaps College, The Old People of Euripides: A Single Trait; Professor W. G. Manly, University of Missouri, The Forms of the Kottabos among the Greeks; Professor B. C. Bondurant, Florida College for Women, The Status of the Classics in the South; Professor F. J. Miller, University of Chicago, The Thirteenth Book of the Aeneid; Mrs. Helen Lovell Million, Hardin College, A Comparison of Comparisons, from Homer, Vergil, Dante, and Milton. Part I: Comparisons from the Animal Kingdom; Mr. Thos. M. Johnson, Osceola, Missouri, The Vilification of the Ancients: An Episode in the History of Ignorance. We are informed just as we go to press that Professor Andrew F. West of Princeton University will also be present and address the Association.

The full programme will be printed in the February number.

For recreation the committee has planned a harbor excursion for members only; a walk through the Vieux Carré, with Professors Alcée Fortier and Morton A. Aldrich as guides; a reception at the Round Table Club; and Mardi Gras fun on Tuesday preceding the convention proper.

SOME PRESENT ASPECTS OF THE QUESTION¹

BY THOMAS D. GOODELL
Yale University

Our question is: What is to be the future of classical studies in these states? It is a question having so many aspects that we can here examine only a few. I should like to take up some that seem to me pressing just now.

Since, however, the question concerns the future, primarily the future after our withdrawal from the glimpses of the moon, why occupy ourselves with it? Why, indeed, except that man has somehow become possessed of a moral nature? That future will be largely the child of our present, as this is the child of the past. As classical teachers we shall have more to do with making that particular child of the present than any other single class of the living. Our action being thus a factor—perhaps not so large as we imagine, but the only one we can control—we feel a certain responsibility. In short, the question holds us, as the Ancient Mariner held the Wedding Guest, and we can't get away from it!

The answers offered to any question, you know, depend partly on the point of view. On some of our problems, teachers in colleges and teachers in schools are rather prone to look on themselves as belonging respectively to different camps, not hostile exactly, but not quite in perfect sympathy and mutual understanding. That attitude of mind we must do everything in our power to correct; we cannot afford division in our ranks. That my point of view in this regard may be clear, perhaps you will pardon a brief personal note. The first ten years of my professional life were spent in a city high school preparing boys and girls for college in Latin and Greek. Since then my work has been well distributed through college and graduate school, from entrance examinations to the seminary in classical philology. This year I have read a large number of Yale entrance-examination books in all Greek subjects, and a goodly

¹Read before the New York Latin Club, November 21, 1908.

selection of papers of the same range from the board examinations; my classes are freshmen beginning Homer, a course for juniors and seniors, and graduates. You will see that my points of view are fairly numerous. In fact, the points make up the whole line, so far as Greek teaching is concerned, with some years of personal experience in secondary-school Latin. Whatever may be your several locations along that line, I am one of you. I am a school man talking to school men and women and to college men; I am a college man talking to school men and to university men. At every point I am your equal colleague, and not an alien.

It must be confessed, however, that my Latin experience is the least vivid in my memory. The Latin side of the question is also, in some aspects, less pressing. Not only do all colleges require Latin for the B. A. degree; the better scientific schools, like the Sheffield School, also require a modicum, and are not, so far as I know, seriously proposing to do away with that requirement. Very few people imagine that it is well to leave Latin out of the provision for a liberal education, whether the education is to be of a literary type or of the scientific. The need of Latin has lately been brought strikingly to our attention at Yale College by the new generation of Chinese students asking admission. The company of 120 students brought over a generation ago by Dr. Yung Wing came as young boys and got their preparation for college with American boys; but these newcomers of course have no Greek, and have had scant opportunity to learn Latin. Could we, in view of these difficulties, accept substitutes for Latin as well as for Greek? We were told that Oxford and some famous American colleges were sweeping all difficulties about requirements for the benefit of Chinese applicants. Now it isn't a question of college rules; these can be changed if a college thinks best. But we had to ask ourselves, Is it really for the *benefit* of these Chinese to admit them to college without Latin? We could but answer, no. One may acquire many scraps of western learning without Latin, no doubt; but how can one gain that understanding of the history and life and mind of Europe and America which these Chinese youths need to fit them for service in the new China without some first-hand knowledge of Rome and its dominating influence during these nineteen centuries? You might as well try to

know the mind and life of Japan without any knowledge of Chinese and of China. Latin is not less needful for an American youth who would fit himself for any large public service than it is for these Chinese. And this is generally recognized. For that very reason, among others, reforms in teaching Latin are more urgent even than in Greek; but that is not my present topic. Latin will stay in our schools a few generations yet, even though we continue to teach it no better than at present. But Greek is losing ground, and rather rapidly, and that is my more especial field. And Greek is of course at the center of our question.

Let me make it clear that the present status of Greek does not in itself seem to me discouraging. Whether my own college, Yale, was wise or unwise in allowing substitutes for Greek and making Greek wholly elective, is a question I no longer ask. That question is settled and does not interest me. It is purely academic. (How curious, by the way, that in such a context the word academic is a synonym for vain, foolish!) I was never one of those who felt that the removal of the requirement from Greek would pull down about my ears the house I had been building. Quite the contrary. The new conditions, so far as they consist in the absence of requirement and the changes resulting from that, do not appear to me to be a disaster. They appear to me rather to create a great opportunity. Instead of lamenting the old conditions, I am simply eager to build up on the new basis a better house than the old ever was. To me the opportunity is an inspiring one—an opportunity that no college and no school, so far as I know, has yet really begun to grasp. Princeton is doing something to build better under an approximation to the old conditions, on a quasi-requirement; but no college, I repeat, has yet fully recognized the immense opportunity now open to teachers of Greek. To you who are still teaching required Latin I may say,

Non equidem invideo, miror magis.

You are left to do alone a great service in American education, a service which we on the Greek side once had to share with you. We, however, are now left free to render another, a different service—in one sense higher; though in a deeper sense I fully believe, with Browning, that all our service ranks alike; there is no last nor first. I waste no energy in a desire to revive the requirement of Greek;

I wonder, rather, that my colleagues do not all rejoice, as I do, in the new opportunities which the new conditions unfold so invitingly before us.

But the new conditions do include a large diminution in numbers of Greek students. For example, in Yale College at the opening of the academic year in 1903, 60 per cent. of the freshmen chose Greek; the percentages in the succeeding years make the descending series, 55, 50, 46, 44, 36. Or taking the freshmen in another way, of those admitted in 1905 on examination, 83 per cent. offered Greek for admission; in the succeeding years the percentages make the descending series 77, 68, 57. We must expect this decrease to continue for a time.

Now to look on this loss of numbers not only as unfortunate, but as the central trouble, is a fundamental error. This is not the disease at all; it is merely a result of the disease, so purely external that it has no value for diagnosis. It is like a high death-rate. It merely shows that something has been wrong; it gives no hint of what was wrong. For diagnosis, on which to base treatment, we must look elsewhere. Possibly, though I would not assert this, too many were studying Greek under the old system. It is quite evident that too many for whom the old teaching of Greek was not worth much were studying Greek. Convincing evidence of this is the plain fact that so many of that class hated the subject, and on reaching manhood attacked the requirement and got it done away with. They did this because they themselves got so little which they could recognize as having value. Is not this a clue to the real nature of the disease? Give as much weight as you fairly can to other causes—to the inherent difficulty of the language, to its remoteness from the superficialities of modern life, to its utter lack of direct applicability to bread-winning, to increasing regard for wealth and worldliness; after all is said, the hard nub that remains for mind and conscience to chew upon, with no hope of softening or cracking or otherwise disposing of it, is this: The reason so few students take Greek is that so few in the community at large believe that the kernel is worth the trouble of cracking the shell. The diminution in numbers will continue until equilibrium of motives under free choice is reached. Individual mistakes will be made, of course, and in both directions;

but taking it in the large we may say: The number taking Greek will be determined by the general belief as to the value of the kernel and the hardness of the shell, but primarily as to the value of the kernel. And that is a sound principle. Why not? Also, the general belief of thoughtful people—for in this matter we are concerned only with the more thoughtful part of the community—will be determined chiefly by personal experience, which is ultimately, in the main, the school and college experience of those who take Greek. What do those students find, after the process is over and judgment is matured by contact with life—what do they find to be the relation between the value of the kernel and the labor of cracking the nut? That is the ultimate, the determining, question. It is being settled for the next generation in your classroom and mine. How much of the real kernel are our students getting? That is the heart-searching question for you and me. We shall retain Greek in the general scheme of liberal education so far, and so far only, as we produce, through “blessed experience”—in the good old prayer-meeting phrase—the belief that the kernel is worth while. The opportunity to produce that conviction is now far greater than under the old conditions; it is to this opportunity that I apply the epithet inspiring. It is on this basis that I am eager to build up, and assist others to build up, a far better house than the one that has been pulled down. I see no other basis for any house at all for Greek in general education.

To all this some of my friends say: But that policy will kill Greek! This response might tempt one to a variety of rejoinders which are better suppressed. It seems at first hardly relevant. It is, in fact, an emotional reassertion of the speaker's original belief; the denial of my conclusion rests on an unspoken charge, the ground of which is inferred from, but not legitimately involved in, the argument I present. There is in the response a quality that we are prone to call feminine, though it is from men, not women, that I hear it. However, to disregard wholly the logical process leading to a conclusion, and endeavor to refute the argument by denying the conclusion, indicates a mind that no argument can reach. One who takes that manner of meeting an argument will remain of the same opinion still. Nevertheless I will follow this response a little farther.

When I ask, What do you mean by saying that what I put forward as a remedy for the disease will kill the patient, the answer can be only this. You would make Greek hard; that will still farther lessen the number taking it; and that is fatal. Still harping on numbers, you see! But let us look at it a moment from that side, because this is a view that is widespread; both in colleges and in schools teachers fear to exact a reasonable standard of attainment, lest the numbers taking Greek grow smaller still. What shall we say to that attitude?

In the first place, Greek is already dying, in your understanding of that term, rapidly enough. If my explanation of the cause of that phenomenon is wrong, what is yours? It was under the old régime that Greek got in the way of dying. Your present therapeutics are not saving it. Have you any other plan, beyond continuance of the same treatment? If you suggest, as the phrase is, that one should "meet the students half way," that is, be very moderate in demands, not expect the boys to work much, let them use the translation freely, translate and lecture to them, give easy examinations and let them through—under that plan, I say, two results follow. First, nobody gets any power to read Greek. Nobody gets at the real kernel at all. A little more is gained, I grant, than from reading translations exclusively, but very little. Secondly, numbers go on diminishing just the same. A third result, even more serious, sometimes follows. It is natural enough for college boys to yield to the weakness of youth and choose an easy course. Temporarily you may, by appealing to that motive, retain a larger number of students than some colleague, though you can never compete with English or history or French or economics. But how often we see those very youths, and in a surprisingly short time, regret their unwisdom, judge the instructor who tempted them, and condemn him for not requiring more. Your students will never say that to your face; they may think it and say it to others. If, then, desire for personal reputation be a part of your motive for seeking numbers, the result may be lamentable. But let us leave this point, and return to the second-named result, the continuing loss of numbers. At Harvard the competition of subjects intrinsically easier and more generally attractive has been most severe, and the most serious and well-

directed effort has been made to meet it by making Greek attractive without severity. The official reports of the percentage of failures are clear on the point of severity, while the distinction and high character of the Greek faculty guarantee the quality of their effort. *But this does not stay the ebbing tide.* Can any institution less strong hope to succeed in that line, where Harvard fails? On the other hand, many of you, no doubt, have had the experience prettily illustrated in the following case. A boy who failed with another instructor in freshman Greek took the year over with me. Dealing faithfully with him, I too declined to pass him. To my surprise, not only did his father thank me warmly for my service to his son, but the youth himself was eager to try it again with me the next year. This was merely a striking instance of a common occurrence. We do our generous young men an injustice, if we assume that they care more at heart for ease than for intellectual progress. They detect, and sooner or later condemn, him who appeals to their weakness; they respect, and are far more likely to honor, him who makes a reasonable appeal to their manly strength. We need not fear to do that with a subject so rich in appeal as ours.

But I said that teachers do fear, in both school and college, to exact a reasonable standard of attainment. Let me make that definite by a statement of facts for which the blame is well distributed between school and college. A year ago I took from the examination books written in June, 1907, twenty books in Greek grammar and composition which had received our passing mark. They were taken haphazard from the examinations in various parts of the country, not more than two from one lot. The errors on these papers I endeavored to reduce to a statistical form. A few samples will suffice here.

The principal parts of six common verbs, which occurred in the passage printed on the paper, were called for. On the twenty papers the average number of correct answers, each verb treated as a unit, was 1.7 out of 6; say 28 per cent. Three gave none correct throughout; seven gave one; four gave two; five gave three; one gave four. Remember, these papers were all marked for passing. In this rating no attention was paid to the marking of \tilde{a} , \tilde{i} , \tilde{v} , although all grammars and beginners' books are exact in this. Candidates who noticed at

all the request to mark these were mostly quite absurd in their notions. That is because few teachers make anything of it in pronunciation. As a mere arbitrary addition to spelling, such marks are of course a nuisance and source of confusion, and also quite useless. Clear quantities should be part of the living word; but to too many teachers as well as pupils no Greek words are alive.

The inflection of *δίδωμι* in the present indicative active was called for—not a severe test surely on *μι*-verbs. Nine out of twenty failed. But all were passed. The inflection of *πράσσω* in the perfect indicative middle was called for. Eighteen out of twenty failed. But all were passed. The synopsis of *ἔλαβον* fourteen, or 70 per cent., were unable to give. All were passed.

The passage for translation into Greek I divided into twelve short phrases, and noted how many of these phrases were written into correct, i. e., grammatical and intelligible, Greek. Six gave none of the twelve, four gave one, six gave two, one gave three, two gave four, one gave six. The best one gave half, and deserved, on this part of the paper, the passing mark which all received. Of invented and non-existent verb forms, in this composition exercise two candidates used seven each, two used five, three used four, four used three, five used two, two were content with one. Only two used none.

Need I go farther to illustrate my point? We accept still, for admission to college, a degree of ignorance of the elements of Greek which is tolerated in no other subject. My study of board examinations and their marking leads to the same conclusion. And the only way we of the college can affect this directly is by making ourselves unpleasant in the entrance examinations to still more of the candidates, largely innocent victims.

One other illustration. For three years now in the Yale catalogue, among the notes on the classical papers in the entrance examinations, has stood this paragraph:

A written examination cannot test the ear and tongue, but proper instruction in any language will necessarily include the training of both. The school work in Latin and Greek, therefore, should include much reading aloud, writing from dictation, and translating from the teacher's reading. Learning fine passages by heart is also very useful and should be more practiced.

We formed this term an optional division of the freshmen for Greek composition. Inquiry the first day brought out the fact that no one of the twenty-seven members, who were of course among the most ambitious and best-prepared men of the class, had ever had an exercise in writing Greek from dictation. One only had been expected to learn any Greek by heart. Now about half of these twenty-seven men had offered German for entrance, and the other half French. Practically all had been trained to write the modern languages from dictation, and learned passages by heart. Inquiry shows, it is true, that in the class as a whole conditions were not quite so bad for Greek; several good schools do now employ such exercises. As I have set forth at length elsewhere, I do not think any considerable improvement in the Greek situation can be made until the sharp line of cleavage between ancient and modern languages now drawn in our classrooms is wiped out. Mr. Rouse, of the English Cambridge, is showing us one way of doing this effectively.

American education, as we are all aware, is undergoing searching examination from bottom to top. You and I are a part of what is being investigated, and we are bound to take an active part in the investigation and apply the results to ourselves. The great modern watchword, efficiency, though sometimes misapplied, stands for a sound idea. The thing most often urged against the college is inefficiency, as shown in the toleration of low standards. Among the most recent indications of this take President Garfield's inaugural address at Williams, President Wilson's address at Haverford on October 16, and Dr. Pritchett's paper in the November *Atlantic*. "The nation needs trained and disciplined men," says President Wilson; "men whose minds are accustomed to difficult tasks and to questions which cannot be treated except by minds used to precise and definite endeavor. . . . Such men it is not getting from the present processes of college life." None know better the truth of this indictment than we who are teaching classics. To take an active part in the reorganization of education which is impending is our duty and our high privilege. Our first step must be to put our own house in order on the new basis, in the new spirit. Do we mean to flinch and wait for others to put us in order? Our mathematical brethren have kept pretty well to the right path; from the nature of

their subject they have been little tempted to fall away. There is no longer any reason why our Greek departments should not at once join them.

To do this we should at once cease to cater to the dawdlers, to those who are only looking for the "gentlemen's courses," those against whom, in President Garfield's phrase, the college should "close the doors promptly." This means not merely that we should demand more; it means also that we should offer more. Opening to our youth the intellectual wealth that we ourselves prize, urging them to enter and possess, we must courteously insist that there is no other entrance than through mastery of the language for intelligent reading, and then *intelligently reading*. Greek is not, whatever experience under old habits may seem to indicate—Greek is not so difficult but that young people fairly endowed can in five years gain a reading power comparable with that attainable in German in three years. If less is gained, the fault is primarily ours.¹ And as a criterion of success for a college department, instead of the number of freshmen taking Greek we should look rather to the number who at the end of sophomore year can read Greek. There are very few of these now; what hope have we of getting more by following the old plan? If numbers of so-called students are to be our criterion, we are already defeated; if numbers of educated men able to read Greek are to be the criterion, there is hope of a large

¹ Of course the test must be applied with common-sense. We are not to overlook differences of dialect; the necessity of taking Homer at an early stage means the loss of a year in mastering the language as a whole. Nor must we overlook difficulties of thought, nor the fact that German lyric style is commonly easier than prose, Greek lyric style, like the English, more difficult; nor should we forget corruptions of text. But in a general way we may put the *Cyropaedia* beside a serious novel, Theokritos beside Fritz Reuter, ordinary tragic dialogue of good tradition beside the poetic drama of Goethe or Grillparzer; we may compare the bulk of Plato and Demosthenes with German parliamentary or editorial or literary discussion, the *Philebos* or Aristotle's *Metaphysics* with Kant. Furthermore, the reminder that many students of German gain little power in three years is irrelevant. Only the better half of the students in the two languages should be compared. In my senior year at Yale I was reading Plato's *Republic* and Lessing's *Laokoön*. My records made at the time show that we found less than two Teubner pages of the former a sufficient daily task, while four to six slightly larger pages of the latter were not too much. It was my second year in German, my sixth in Greek. That indicates fairly, I think, the relative effectiveness of the teaching we had had. My present juniors find three pages of the *Protagoras* rather stiff.

gain. Shall we strive to retain numbers, with the certainty of failure, or shall we aim primarily to attract quality, and to develop power? These are the two paths open to us. And they diverge. Do your best to compromise, you soon come to a point where the two aims refuse to be reconciled. *In either case* numbers, for a time at least, will fall. And in fact ten citizens, not teachers, who are at home in Sophokles and Plato, and have had some glimpse of Aristotle's place in the world, would be a larger contribution to this people than any college can make by conducting hundreds through the old required Greek, and there an end. That our students should look back on our courses and say: Yes, that was very pleasant, I enjoyed hearing him read that to us—that I grant, is better than nothing. Even milk and water contain a little food. But is it suitable nurture for healthy young men?

And why indeed should the teacher of Greek take toward students the attitude of the office-seeker, humbly suing for votes, with a view to his own aggrandisement? His position is nearer that of a preacher of the gospel, calling men to accept salvation. Here and there, no doubt, circumstances make a moderate number of students a matter of importance—as when a public high school contemplates cutting out Greek as too expensive for the number taking it. In such a case one must use his best judgment, making as much as he can of the following argument. Every high school feels bound to teach chemistry or physics, or both, though numbers may not be large. But these are expensive subjects to teach; laboratories and apparatus and small divisions are necessary and costly. No doubt these subjects are demanded; possibly they should be taught in high schools, though professors of physics among my acquaintance think their subject, at least, cannot be taught seriously to pupils of the high-school age. But strange as it may seem, some don't want chemistry, nor physics, but do want Greek. To deny for Greek an expenditure per pupil equal to that granted for chemistry or physics is contrary to the democratic spirit of our public schools. Nothing more clearly tends to raise the level of a community than to keep the road to the highest culture open to the poorest, from whom, by divine providence, come in each generation many of the intellectual leaders of the race. Occasionally, perhaps, proper presentation of

these facts may accomplish as much as a few more students. And in general the Greek teacher is strong in the respect of the community, if he be a good one. There is a widespread feeling, traditional and well-founded, that one who knows Greek well is somehow better off intellectually. One can use this fact without presuming on it. Holding in trust an intellectual treasure, the teacher of Greek would fain hand it on to all who can receive it. He appeals to those who desire to enter most fully the higher ranges of our intellectual and spiritual world—to be at home in the only aristocracy that our age has any use for, the aristocracy of a genuine liberal culture. This treasure is within the reach of everyone who has the energy to take it, paying the needful price in labor; it is not available for the dullard, nor for him who seeks the line of least resistance. But a boy who has in him the making of an intellectual man—a scholar in the Emersonian sense, “man thinking”—likes to have his mental powers appealed to. He likes wholesome and sound intellectual food that requires masticating; he does not like to be put off with milk and water, or pap. A boy with the right stuff in him, though he be unable to go beyond the course preparatory to college, can readily make Homer a possession for life. The teacher who leads five boys each year to do that has accomplished more for civilization than he who gets a hundred into college, but in such fashion that hardly one of the hundred is moved to read Homer after school days are over.

And the solution of our question rests mainly with the school teachers. In school the basis for a useful classical education must be laid. The first four years of Latin and the first three years of Greek settle the case, for good or ill. The college can, and some colleges will, require a better quality of Greek for admission; but the teaching ability of the school sets the limit. Meantime the college must do what it can to repair, in freshman year, for those who choose to continue, the deficiencies of previous years. And note that it is chiefly the teaching in the school that determines now whether a boy will continue Greek in college. If a boy's appetite has been raised, he will want more; if his interest has been dulled by the sense that he has been getting nowhere, he drops his burden at the college gate. On this point great is the responsibility of the teacher. In the graduate school we must take such students as come—many

of them still unable to read Greek or Latin in any proper sense; we must do our best to repair the deficiencies of college years, lead our students into some command of the languages, and give them a rational notion of their task as teachers. Original investigation, for one who cannot yet read Greek or Latin as he would read French or German if he expected to teach French or German, would seem to be an absurdity. Yet I grant, because I have seen it, that attempts at original investigation may be one means of learning a language, useful to that end for the student, however worthless otherwise. But what our schools need first of all is teachers of Latin to whom reading a famous Latin book is not a task, teachers of Greek to whom reading a famous Greek book is a pleasure. Real command of the language for reading, such as one expects in a modern language—that, I cannot say too often, is the first thing; the second is assimilation of as much as possible of the great books. And that, whether one expects to teach, or is merely seeking that broadening of the horizon which we call a liberal education.

If now we classical teachers can recognize and seize our opportunity, and begin to train pupils really to read the classics, I have no forebodings for the future of classical study. If many influences draw strongly away from Greek, others, and those of an enduring nature, draw toward it. Some of these latter influences have been materially strengthened in the few years of the current century. The interest in art is becoming more general and more serious in this country. But the serious study of any branch of art as a historical expression of humanity leads directly to Greece. This is as true of Italian painting and of modern architecture as it is of English or French poetry. "The types presented by Renaissance art," says Bernhard Berenson, "despite the ephemeral veerings of mere fashion and sentiment, still embody our choice, and will continue to do so, at least as long as European civilization keeps the essentially Hellenic character it has had ever since the Renaissance." This is not the dictum of a professional Hellenist, but the conviction of a distinguished critic of painting. Again, discoveries in central Asia within five years have put beyond question what was before believed, but not quite proved, that the painting and sculpture of China and Japan are largely descended from the art of Greece. The region of northern

India in which Buddhism matured was profoundly influenced by Hellenism; coins, architecture, sculpture, and painting display this clearly; and Buddhism carried with it to China and across the Sea of Japan the types and methods of expression learned from Hellas. And now we find Roman law coming from the west to meet in Japan the offshoots of Hellenic art that came hither from the East. Could anything more strikingly illustrate the profound and subtle nature of the force that has streamed from Greece and Rome? Think, too, of the great collections of Greek art in our museums—still in their infancy, but already a power in popular education; here is an active stimulus to popular interest in Greece, an interest that will respond in unforeseen ways to good teaching of Greek. The rise of modern sculpture began from the Elgin marbles less than a century ago; Greek earth in Europe and Asia is still enlarging, with no sign of exhaustion, our store of ancient treasures that reinforce and broaden that influence. The increasing attention to philosophy also draws in the same direction, back to Plato and Aristotle, whose life-giving force in the realm of thought is no more abated than is that of the poets. In fact the historical examination of civilization in well-nigh all lines of its development takes one sooner or later to Greece, usually to Athens. There will always be people, proportionately more in the next half century, rather than less, eager to follow the stream back to the fountain-head. If we will but give them what they need, they will come to us—not in throngs, perhaps, but in sufficient numbers, and of a sort to draw out our best powers in teaching, and to reward us with results. I have confidence in the future of this people. It will have its full share of well-trained minds—of artists, of thinkers, of men and women of genuine culture. A due proportion of these will desire to read Greek; it is our place to see that there are men and women who can so teach it as to meet that need.

Alfred de Vigny stated our creed; his *Bouteille à la Mer*, written just fifty years ago, is pre-eminently a poem for our profession:

Le vrai Dieu, le Dieu fort, est le Dieu des idées.

Which is the poet's finer way of saying that in the evolution of society the better thought finally prevails. God is on the side of the better thought. Working as we are for true and not sham social advance, we can await the issue tranquilly. It is our part to face realities

without blinking, choose our course with our eyes on truth alone, put our strength into the task, and smilingly say with de Vigny's Captain, May it succeed, if it is Heaven's will. Casting our work out among the throng of our fellow-men, we may have full confidence that, if worthy, the hand of God will guide it to port.

*Jetons l'œuvre à la mer, la mer des multitudes:
Dieu la prendra du doigt pour la conduire au port.*

A PRACTICAL METHOD OF PRESENTING THE LYRIC METERS OF HORACE

By JOHN GREENE
Colgate University

This paper seeks to present a practical method, for it should not be forgotten that while learned men are so furiously disagreeing, we humble pedagogues are confronting, not a theory, but a condition. Certain benighted freshmen must shortly be taught to scan the *Odes* in some fashion, or we who teach must lamely confess *adhuc sub iudice lis est*; and, being neither judge nor jury, we must postpone the whole subject until a decision is handed down from the higher courts.

Having attained to a *modus docendi* that seems rational as a method, and certainly is productive of tangible results, the writer is moved to communicate it.

It might conciliate the reader to avoid entirely the field of controversy. But alack! One cannot even make a beginning without coming plump upon this matter of accent and ictus. Certain scholars are serenely sure that Latin was pronounced in poetry precisely as in prose. Did the ictus then count for nothing at all? No one goes so far as to say that. Very well. When Horace writes an Adonic, *Térruit urbem*, and begins the following Lesser Sapphic with *Térruit gentés*, we are warranted in suspecting that there was a recognizable difference in the two utterances of the same word. If it is claimed that the two consonants, final and initial, would produce substantially the same effect in prose as in verse, we have only to recall *ibimus*, *ibimús* (ii. 17. 10) and *Póstume*, *Póstumé* (ii. 14. 1). True, identity in metrical value, when the word is a trisyllable, is impossible in the *Odes* except in the ten-syllable Alcaic. It is perhaps an additional evidence of the poet's preference for avoiding such identity, that only one instance of it is found in his Lesser Alcaics; namely, *rapuít* *rapíétlque*, in ii. 13. 20. But if there was a difference due to the ictus,

then words were not pronounced in poetry exactly as they were in prose.

Again, when Professor Bennett says (*Gr.* 366. 5), "In every foot the long syllable naturally receives the greater prominence. This prominence is called ictus," he ignores more facts than the limits even of an elementary grammar would seem to warrant. What of the spondee, not mentioned, by the way, among "the most important kinds of feet" (366. 2)? The only important kinds, it seems, are those which this new rule can be made to fit. And what of the spondee as a substitute for the iambus? Was it uttered in precisely the same way with the ictus on either syllable?

In the light of such a definition, how is the learner to comprehend the meter of such a line as i. 21. 2: "Intonsum, pueri, dicite Cynthium?" The first word has three long syllables. Furthermore, the (accented) penult must have been distinctly longer than either of the others (cf. *Quin.* 9. 4. 84), since the vowel had approximately twice the length of the *i* or the *u*, and is followed by two consonants besides. Yet we are told that "ictus was not accent—neither stress accent nor musical accent—but was simply the quantitative prominence inherent in a long syllable" (Bennett *Gr.* 366, footnote). So then *intonsum* must have an ictus on each syllable, and the biggest one (really a quantitative protuberance) on the penult, where Horace, poor man, didn't know there was any at all.

Well, this is progress; it is always useful to discover the uselessness of any alleged principle. We may take heart now and grope our way through the haze, assured that there may be good reason for regarding ictus as some sort of distinguishable stress; what sort, is for the wise men to decide, if they can. *Lite pendente*, each teacher must evolve his own private ictus from his inner consciousness. Any kind will help our pupils to catch the swing of a line better than none at all.

The method to be outlined concerns itself chiefly with the logaoedic lines. In a single term devoted to the *Odes* and *Epodes*, selection is imperative. Dactylic lines should need no special treatment after Vergil, and iambic lines are still easier. So much for the *Epodes*.

As for the *Odes*, when Horace thought so ill of a meter or of his success with it that he did not care to try it as many as three times

in four books, we may well excuse our students from wrestling with it at all. This removes from special consideration twelve systems out of the nineteen essayed by our poet. This may seem rather drastic; almost any task might be made easy if twelve-nineteenths of it could be eliminated at the outset. But really the elimination is trivial. Including the "Secular Hymn," we have in the *Odes* a total of 3,102 lines. The meters here disregarded include 176 lines, or less than 6 per cent. Of these, indeed, 96 are dactylic, leaving less than 3 per cent. not included in the present survey, or in the student's previous studies.

Further, it is best not to harrow the feelings of our budding philologists by asking them to learn the *names* of all these strophes or systems. The Sapphic and the Alcaic are worth while. These terms are really distinctive, reminiscent of deathless names, and in universal use. The Asclepiad meters are differently styled in different books, and for that reason, if for no other, the entire traditional terminology may wisely be set aside. For example, *Carmen* i. 3 is classed metrically as "Asclepiadean II," by Allen and Greenough; "First Asclepiadean Stanza, Distich," by Harkness; "First Asclepiad Strophe," in Smith's *Odes*; and so on. *Carmen* i. 8 is not classed as strophæic in Moore's edition, but appears as Asclepiadean I (*minor*), in Allen and Greenough, and as Asclepiad (-ic, -ean) strophe or stanza in others. It is better for our pupils "not to know quite so much than to know so many things that ain't so," especially when none of them is of the slightest importance.

Strophes are composed of lines. Knowing the lines, the learner has the key to the entire situation. Now the seven meters to be studied contain only nine different lines. After refreshing our students' memories regarding the necessary feet, the caesura, and elision, we may set them at once to identifying detached lines taken at random, by the use of a chart, put upon the blackboard, somewhat like the tabular arrangement on the opposite page.

The twelve-syllable line is so placed as to emphasize its identity with the Greater Asclepiad minus the choriambus in parenthesis. The braces are intended to suggest that the Pherecratic and Glyconic are used (by Horace) only in connection with the Lesser Asclepiad, the Adonic always with the Lesser Sapphic, and the Alcaic lines always in conjunction and in the order given. It may aid the beginner to

call his attention to the fact that in the Lesser Sapphic the first syllable must be long and the second short, while in the Greater Alcaic the same is true of the second and third syllables. It is also true that if the anacrusis be transferred to the end of a Greater Alcaic the quantities will be identical with the Lesser Sapphic.

LINES TO BE STUDIED

No. of Syllables	GREATER ASCLEPIAD			
16	Tú nē	quāēsīē-	rīs	(scīrē nē- fās-) quēm mīhī quēm tī- bī Λ
			LE	SSER ASCLEPIAD
12	Māccē-	nās ātā-	vīs	ē- dī-tē ré-gī- būs Λ
				PHERECRATIC
7	Quāmvis	Pōntīcā	pīnūs	
				GLYCONIC
8	Sil-vae	fīlī-ā	nóbī- līs Λ	
				LESSER SAPPHIC
11	Dēx tē-	rā sā-	crās	iācū- lā- tūs ārc
				ADONIC
5				Tērrūt ūrbēm
				GREATER ALCAIC
11	Vix-:ēre	fōrtēs	ānt(e)Agā-	mēmnō-nā Λ
			9-SYLLABLE	ALCAIC
9	Le-:nī-te	clāmō-rēm	sō-clālēs	
				LESSER (10-SYLLABLE) ALCAIC
10	ēt cūbī-	tō rēmā-	nētē	prēssō

The marking of these lines, too, differs widely in grammars and editions. Whether the elaborate system of Allen and Greenough, with its special signs for irrational spondees (trochees), the "cyclic dactyl," etc., is worth while, each teacher must decide for himself. When he has decided, if he expects results, he must require the absolute mastery of these nine lines, number of syllables, marking, caesuras, and the proper (?) rhythmical movement of each. This, no doubt, is the weak point in the entire scheme, possibly a fatal weakness. The mastery of *anything*, except the code of football signals, or the latest twosteps, scarcely appeals to the up-to-date college student. But after eliminating the unimportant and the useless, the instructor may properly insist that his students shall be letter-perfect in these nine lines.

But when this scheme of lines is fairly well in hand, most freshmen are still far enough from a practical command of the scansion. Many have but the faintest idea of English rhythm, and care little or nothing for poetical form. A feeling for this can certainly be awakened most easily by English lines. Tennyson's "Ode to Milton" supplies capital Alcaics, though he was following Catullus and the Greeks, no doubt, rather than Horace, and therefore does not attempt to follow strictly the Horatian requirement of a spondee before the dactyl and in the nine-syllable line.

The movement of our poet's Sapphic strophe is suggested by the following stanza, in which compound words and a plethora of consonants do duty in place of the Latin spondees:

Now the cloud-wrapt Jove, in the might of thunder,
Fiercely smites Rome's towers; and the earthquake under
Heaves her rock-ribbed hills, till they part asunder,
Yawning in fissures.

It ought not to need extended argument to prove that, when Horace took pains to place spondees in certain positions, it was simply because he preferred them, thought the verses less musical without them; and that to call them trochees, utter them as trochees, or represent them by ♩ is quite indefensible. Why should the poet make his *carmina operosa* much more laborious by insisting on long syllables, only to have them read as short? Even the industry of the Matinian bee would not be equal to such a useless task.

The Greater Asclepiad moves thus:

Waves surge shoreward apace (squadrons of waves) trampling
the shifting sands.

By omitting the phrase in parenthesis, the line serves also as a model for the Lesser Asclepiad. The Pherecratic and Glyconic are identical with the Asclepiad lines through the first six syllables, so that separate models are scarcely necessary, though they can be easily framed, if any teacher prefers.

The traditional names, it was said, for the Asclepiad meters might better be disregarded. The only objection from the class-room point of view is the consequent lack of a method, at once brief and intelligible, of designating these meters. The remedy is simple. The method

used in all our church hymnals for describing the less usual meters is ready to our hand. For example, "Now the day is over," is 6.5, 6.5, or more briefly, 6's, 5's.

In this way our five Asclepiad meters may be designated, less cumbrously than in the books, and far more clearly, as follows: In Book i, the first ode is 12's, the third 8's and 12's, the fifth 12. 12. 7. 8, the sixth 12's and 8's, and the eleventh 16's. These names give bottom facts that will remain facts, no matter which way the winds of discussion may veer. Of themselves, they are seen to be worth knowing.

It may be urged with some force against this method of emphasizing the number of syllables in a line, that the beginner might be misled. A normal iambic trimeter (e. g., *Beatus ille*, etc., *Ep.* ii) might be taken for a Lesser Asclepiad, an iambic dimeter for a Glyconic. But the method makes no pretensions to universality; its sole purpose is, within a strictly limited field, to give the student a grip on vital facts in the briefest possible time. After mastering these seven meters, it will be easy for him to take up less usual lines, if he so desires.

Light may be thrown upon this whole question of scansion from another quarter. We are dealing with lyrics, that is, poetry that may be sung. Obviously Horace had little energy to spend on "woful ballads to a mistress' eyebrows," and few of his pieces would gain by being set to music; but they must be singable.

What then do we suppose was accomplished when the Horatian thumb was executing its immortal wriggle (iv. 6. 36) in directing the *Carmen saeculare*? Was the poet thrumming the lyre to remind the chorus where the prose accent belonged? Scarcely. Musicians should easily assure themselves that, whatever else he did, he was certainly marking the coincidence of metrical ictus and musical accent. If it is possible to write music for any of the odes which shall match every ictus with an accented note, every long syllable with a long note, and every short syllable with a short note, the result ought to be interesting and might conceivably be instructive.

In the specimen submitted, the melody alone is given. The close connection of each strain with the following matches well with the sense of such an ode as ii. 10, in which no one of the six strophes admits even a comma at the end of an eleven-syllable line.

Au - re - am quis - quis me - di - o - cri - ta - tem di - li -

git, tu - tus ca - ret ob - so - le - ti sor - di - bus tec -

ti, ca - ret in - vi - den - da so - bri - us au - la.....

Simple as this is, so far as the writer is aware, nothing of the kind has ever before been done. To sing Sapphics to such a hymn tune as Fleming ("O Holy Savior,"), or to some melody distorted for the purpose, as in Lord's "Rivi Tiburtini," may be interesting to music-lovers, but is certainly the reverse of instructive. A student with a quick ear for tune and time has only to memorize the melody given above and at once he has the scansion of the Sapphic strophe and the traditional rhythm as well.

Music fulfilling the same conditions, is possible for the Alcaic strophe, sweet and tender for the *Eheu jugaces* (ii. 14), bold and rollicking for the *Nunc est bibendum* (i. 37), and also for the various Asclepiad strophes. It is possible, no doubt, to exaggerate the significance of these facts; but if the Horatian meters ever deserved to be called lyric, it is not impossible that the reading of such verse was a sort of intoning, and had quite as much in common with musical accent as with the accent of prose.

But this is theorizing. "Quam ob rem ad illa prima redeamus eaque ipsa concludamus aliquando." Is scansion worth while in this eminently practical age? Yes, if poetry is worth while. Yes, once more, if a knowledge of quantities is worth while. No extant Latin literature affords such aid in mastering quantity as the *Odes* of Horace. That which constitutes the charm of the hexameter, its endless variety, puzzles the beginner and leaves him uncertain at the end of many a line whether the rhythm he has caught is the poet's or his own. But in the *Odes*, with exceptions so few as to be

negligible, all is as exact as mathematics. Even the tyro, once he has mastered his nine lines, can determine quantities not hidden absolutely, without resorting to his lexicon.

The aid afforded by scansion in translating is by no means to be despised. For example, in the last fifteen lines of i. 3 the length of final *a* is shown by the meter eight times, the three long *a*'s indicating unmistakable ablatives.

It is easy for the scholarly mind to look with fine scorn upon men and methods that emphasize the practical. Knowledge for its own sake, the search for truth rather than truth already found, the joy of wresting secrets from the linguistic Sphinx—these are the watchwords in many a study and in some classrooms. But in the classic field, as much as in any, there is need to distinguish sharply between essentials and non-essentials. The building is intended to be permanent, the scaffolding comes down. To burden our undergraduate students with a multitude of technical terms of varying significance, a mass of principles that have an extremely limited application, and a lot of conflicting theories besides, is "worse than a crime, it's a blunder."

THE STUDY OF THE ANCIENT CLASSICS IN ENGLISH

MABEL WOODBURY
Redlands, Cal.

In the secondary schools, scientific, mathematical, and English courses are constantly being enlarged in both number and content, while the classical courses remain practically the same. Recently there has been a movement toward greater flexibility in the study of the classics. Greater emphasis is being placed on the literary, the historical, the artistic side. The introduction of ancient classical literature through the medium of the English tends to enrich and to revivify the study of Latin and Greek, and to give them their true place as cultural studies, not merely as disciplinary.

In many high schools the emphasis is placed almost wholly on the linguistic side. By a skilful teacher this training is supplemented, at least in the third and fourth years, by work of a more literary nature. In the university and in the secondary school, attention is often given to a small portion only of the authors read. The broad field of these classical treasures is almost unknown. One may have read the most difficult of the Greek tragedies in the original, one may have burned the midnight oil in mastering the intricacies of the Doric, the Ionic, and the Homeric dialects, and yet have gained only a linguistic acquaintance with the Greek. There can be no finer preparation for a true artistic appreciation of ancient literature than this same rigid study of forms, but of necessity too many students, even university men and women, stop at this point. The strength of that wonderful old Greek philosophy, the grace of those early lyrics, the fire of oratory, the grandeur of the epic have never sunk into their souls. If this is true of the university student, in how much greater degree is it true of the high-school student.

The plan of work presented in this article was tried last year in the high school of Redlands, California. A semester course in Greek and Roman literature was offered to third- and fourth-year pupils, all of whom had two years of work in English as a founda-

tion for further literary study. The aim was to stimulate in the pupils a love for the best that is found in ancient classical literature and an appreciation of it. Enough of the historical and literary setting was given to make the subject intelligible, and then only the salient points were emphasized, leaving, as in English literature, the higher critical study to the university. The course included certain broad topics: in poetry—the epic, the lyric, and the drama; and in prose, history, oratory, and philosophy. A suggestive outline of the complete course was placed in the hands of each pupil, though it was possible to do very little with Roman literature in so short a time. The work was conducted through the medium of English translations, and by constant comparisons it made evident the debt that modern literature owes to ancient.

A few illustrations drawn from different forms of Greek literature may serve to make the plan seem practicable and to indicate the richness of the material. The translations of the two great epics of Greece, the *Iliad* and the *Odyssey*, are often read in the first year of the high-school course, but there they are read, of necessity, chiefly for the story, which often becomes tiresome to the pupil. They were studied again in this course, stress being laid on the meaning of the poems, the great struggle, as it were, between the Orient and the Occident, foreshadowing the westward trend of civilization. How is it that these stories have lived when millions of stories have had so ephemeral an existence? There can be but one answer. In them there is the chart, not of Greece alone, but of the world. The theme of the *Iliad* is permanent and universal—it is the individual, his right, his wrong, his reconciliation. The poem runs on the lines of Achilles' development, yet it includes the whole Trojan War. The problem of the *Odyssey* is the old one that everyone has to solve, namely, the problem of life. Odysseus continually falls into doubt, but out of his doubt he rises strong in the consciousness of his own free will. In both the poems the pupils found abundant illustrations of Homer's love for nature, for the seas, the forests, and the mountains. So few read the *Iliad* in the original that it seemed feasible to include it in this course.

Out of the heart of nature grew the lyric, and as interpreters of nature Pindar and Sappho are worthy to be placed with Keats and

Shelley. Sappho, to whom Alcaeus wrote, "Violet-crowned, chaste, sweet-smiling Sappho," is still as lovely at the end of twenty-five centuries as she was to the Lesbians of old. Though only dazzling fragments of her songs remain, these are the "diamonds, topazes, and blazing rubies, in which the fire of the soul is crystallized forever." In them one can catch the spirit of this sweet singer who loved the birds and flowers, the trees and rivers, the blue sky and all the beauties of nature. What can be more exquisite than her "Song of the Rose," translated by Mrs. Browning?

If Zeus chose us a king of the flowers in his mirth,
He would call to the rose, and would royally crown it;
For the rose, ho, the rose! is the grace of the earth,
Is the light of the plants that are growing upon it!
For the rose, ho, the rose! is the eye of the flowers,
Is the blush of the meadows that feel themselves fair,
Is the lightning of beauty that strikes through the bowers
On pale lovers that sit in the glow unaware.
Ho, the rose breathes of love! ho, the rose lifts the cup
To the red lips of Cypris invoked for a guest!
Ho, the rose having curled its sweet leaves for the world
Takes delight in the motion its petals keep up,
As they laugh to the wind, as it laughs from the west.

Swinburne's Sapphics served to illustrate the true metrical form of Sappho's verse. Choice lyrics were chosen for class study not only from the early lyrist but also from the later poets of the anthology. In this connection the idylls of Theocritus, Bion, and Moschus may be mentioned—the inspiration of Milton and Shelley. After reading the elegies on Daphnis, Adonis, and Bion, the student is able to appreciate "Lycidas" and "Adonais" the better.

Owing to the limitations in time, it was possible to study in detail only one drama, and the play chosen was the *Alkestis* of Euripides, "that strangest, saddest, sweetest song." The motive of the drama—atonement by sacrifice—is one that appealed to the pupils.

For one soul working in the strength of love
Is mightier than ten thousand to atone.

Interesting class discussions took place in regard to the charge against Admetus of selfishness. Some of the pupils accepted without objection Professor Moulton's interpretation of the situation, while

others preferred to analyze his motives according to modern standards. As a result one pupil thus described the action of Admetus, "‘Whosoever will save his life shall lose it.’ Admetus, willing to save his life at the expense of a life, came to find that his miserable selfishness had blotted out his own life, leaving him to drag out a weary existence in ‘evil fame, in evil plight.’”

One of the best dramas for this course is the *Antigone* of Sophocles. The plot is based on the eternal idea of martyrdom. Sophocles makes little use of the love motive in this play. It is the sacred claims of the dead that form the keynote. To Antigone the sacrifice of life was sweet, if, thereby, her sense of justice might be satisfied. The poet is dealing with the elemental problems of life—problems that must be faced in the twentieth century. Boys and girls are given the dramas of Skakspere to study because of the human element in them. Cannot a little time be given to these other grand old plays that are still throbbing with life?

There was included also some history and oratory. That charming writer, Herodotus, appealed to the pupils, not for his veracity but for his faculty of telling a story well. From Demosthenes they learned that the principles of government have not changed radically in twenty centuries and more. In his oration "On the Crown" he sets forth the functions of the true statesman of today and also the evils of political graft.

Perhaps no part of the work met with a more sympathetic response on the part of the pupils than the study of Plato. His teachings are a choice heritage from ancient literature. Only after years of study can one know Plato, but there are precious gems which the young student may find. In connection with the theory of reminiscence, the class enjoyed keenly the portion of the *Meno* in which Socrates questioned the ignorant slave boy till he correctly solved a geometric problem. In the dialogue of the *Phaedrus*, Plato represents the soul as a charioteer, riding in a chariot drawn by two winged steeds, one of a mortal, the other of an immortal nature. Their wings are the divine element, which, if they be perfect, lift the soul heavenward to the dwelling of the gods. There we may contemplate the ideas of Truth, Beauty, and Justice. But only a few can see these celestial visions for the dark vicious steed, which is mortal, draws

the soul down and can be curbed only by bit and bridle. Even the most unimaginative pupil saw and appreciated this symbolism.

The plan of the course must necessarily be determined largely by the personnel of the class. Only by trial can one know what to emphasize and what to leave untried, but surely out of so great richness of material sufficient may be chosen.

A very practical difficulty that one has to face is the expense of the many books needed, for few high-school libraries or even public libraries are at all adequately equipped along these lines. Often it is difficult to find satisfactory translations and to meet this need there is a great field for classical scholars. The recent masterly translation of the tragedies of Seneca by Professor Miller of Chicago is a valuable contribution. The course outlined above furnishes a most helpful supplement to the regular work in Greek and Latin, as well as to the work in English and history. It could be made even more valuable as a purely culture course by correlating with it a study of art as it interprets the religion and ideals of the Greeks and Romans.

Note

Contributions in the form of notes or discussions should be sent to Campbell Bonner, University of Michigan, Ann Arbor, Mich.

CICERO'S JOKES ON THE CONSULSHIP OF CANINIUS REBILUS

In the brief discussion of "Cicero as a Wit" in the *Classical Journal* for November, 1907, it was not possible, on account of the limitations of space, to enter into a detailed examination of the wit and humor manifest in the orator's writings, least of all in the *Letters*. Nevertheless, as I was pleasantly reminded by a note from Professor J. C. Kirtland, Jr., in speaking of the jokes on the consulship of Caninius Rebilus recorded by Macrobius, mention might well have been made of the remarks on the same subject in the letter *Ad fam.* vii. 30, which is cited, in this connection, in both the collections of *facete dicta* referred to (*Cic. Op.*, ed. Baiter and Kayser, Vol. II, p. 86; ed. Mueller, Part IV, Vol. III, p. 346). We are not to suppose, however, that either Macrobius or the author of the *Tyranni triginta* in the *Scriptores historiae Augustae* used that letter as a direct source. This will become apparent if we place side by side the three passages containing the jokes.

CICERO *Ad fam.* vii. 30

Ille (Caesar) autem, qui comitiis tributis esset auspiciatus, centuriata habuit, consulem hora septima renuntiavit, qui usque ad Kalendas Ian. esset, quae erant futurae mane postridie: ita Caninio consule scito neminem prandisse. Nihil tamen eo consule mali factum est; fuit enim mirifica vigilantia, qui suo toto consulatu somnum non viderit. Haec tibi ridicula videntur, non enim ades; quae si videres, lacrimas non teneres.

MACROBIUS *Sat.* ii. 3. 6

Caninius quoque Rebilus, qui uno die, ut iam Servius rettulit, consul fuit, rostrum cum ascendisset, pariter honorem iniit consulatus et eieravit; quod Cicero, omni gaudens occasione urbanitatis, increpuit: *Δογμωπῆτος* est Caninius consul; et deinde, *Hoc consecutus est Rebilus, ut quaereretur, quibus consulibus consul fuerit.* Dicere praeterea non destitit: *Vigilantem habemus consulem Caninium, qui in consulatu suo somnum non vidit.*

MACROBIUS, *Sat.* vii. 3. 10

Sunt alia scommata minus aspera, quasi edentatae beluae morsus, ut Tullius in consulem qui uno tantum die consulatum peregit: *Solent, inquit, esse flamines diales, modo consules diales habemus; et in eundem, Vigilantissimus est consul noster, qui in consulatu suo somnum non vidit.*

TREBELLII POLLIO *Tyr.*

Trig. 8.2

Ut ille consul qui sex meridianis horis consulatum suffectum tenuit, a Marco Tullio tali aspersus est ioco: *Consulem habuimus tam seuerum tamque censorium, ut in eius magistratu nemo pranderit, nemo cenaverit, nemo dormiverit,* de hoc (Mario) etiam dici posse videatur, qui una die factus est imperator, alia die visus est imperare, tertia interemptus est.

Cicero in the letter utters two quips at the expense of Caninius, while Macrobius credits him with four, quoting one of these a second time in a slightly different form. The letter, addressed to Manius Curius, was written at Rome in the first days of 44 B. C., soon after the event; hence the jokes are thrown into past time, and are entirely consistent with the facts. Caninius became consul at the beginning of the seventh hour, that is at noon, on the last day of December; he would then have had six hours of office in the working day, which ended at sunset. The language of Cicero, however, implies that he had in mind not the working day but the civil day, which ended at midnight; before sunrise of January 1 the new consuls would be out under the open sky consulting the auspices. He could then with perfect accuracy say that in Caninius' consulship nobody breakfasted; but nothing could be more clumsy than the turn given to the joke by Trebellius, who throws the six hours of office into the middle of the day (unless we emend *meridianis* to *promeridianis*), and does away with the afternoon meal as well as that of the morning. Trebellius, moreover, misses the point scored by Cicero in *mirifica vigilantia* . . . *viderit*, which suggests that Caninius kept himself awake till midnight; Trebellius, making Caninius' tenure of office last from nine o'clock in the morning till three in the afternoon, would have it that "no one slept," though the consul might rather be expected to remain on the watch while the people were sleeping. If Trebellius had had Cicero's language distinctly in mind he could hardly have so perverted the meaning; yet it is probable that his version is in last analysis only a blending of the two quips which we find in the letter to Curius.

The Ciceronian jokes quoted by Macrobius seem to have been taken from the collection to which he refers;¹ had he used the letter to Curius it is not likely that he would have failed to repeat the quip about no breakfasting in Caninius' consulship in connection with the other, twice mentioned, about that consul's watchfulness. In the language of the letter, again, there is nothing to suggest the words of Macrobius, (*Cicero*) *dicere non destitit*; and the substitution of an adjective for the more forceful *mirifica vigilantia* of the letter confirms the supposition that Macrobius was using another source. Probably one or both the jests recorded in the letter were launched also in conversation and became current; in this way at least one of them drifted into the collection drawn upon by Macrobius. The form of the jest in Dio's *Roman History* (xliii. 46) more

¹ *Sat.* ii. 1. 12: "Cicero autem quantum in ea re valuerit quis ignorat, qui vel liberti eius libros quos is de iocis patroni composuit, quos quidam ipsius putant esse, legere curavit?"

nearly resembles that of the letter, and may have been taken from it: "Cicero said that the consul displayed so great vigilance in his consulship that he did not give himself even a wink of sleep."

Trebellius may have taken his version as it stands from some earlier writer; this is, however, improbable because at the close of the *Tyranni triginta* he tells us that this work was not written but hurriedly dictated. When dictating he had before him letters, and probably also memoranda, which he freely used; in citing a literary or historical parallel, he would hardly have taken the time to look up a reference, but would have relied wholly on his memory. The principal elements of his version are found in Cicero's letter; the explanation on the whole freest from difficulty is that Trebellius' language represents a confused recollection, perhaps a school reminiscence. Forgetting the name of the consul, when dictating he put the quips of the letter together into a rhetorical form, so twisting them as to do violence to the original meaning, and thus admitted an error which he would have escaped if he had taken the time to hunt up and verify his reference. But the ancient historians were in general less critical in the use of sources than are those of modern times; and besides, in all ages jokes have been treated as common property. Caninius is known to the reader of Caesar's *Commentaries* as a trusted officer; and it is by no means certain that all the jokes upon his consulship which have been credited to Cicero are authentic.

F. W. KELSEY

Reports from the Classical Field

Edited by J. J. SCHLICHER

It is the purpose of this department to keep the readers of the *Journal* informed of events and undertakings in the classical field, and to make them familiar with the varying conditions under which classical work is being done, and with the aims and experiences of those who are in one way or another endeavoring to increase its effectiveness. The success of the department will naturally depend to a great extent on the co-operation of the individual readers themselves. Everyone interested in the *Journal* and in what it is trying to do is therefore cordially invited to report anything of interest that may come to his notice. Inquiries and suggestions will also be useful in directing the attention of the editors to things which may otherwise escape their notice. Communications should be addressed to J. J. Schlicher, 1811 N. Eighth Street, Terre Haute, Ind., or (for New England) to Clarence W. Gleason, Volkmann School, 415 W. Newbury St., Boston, Mass.

USE OF THE THESAURUS MATERIAL SECURED FOR AMERICAN INVESTIGATORS

Since the days of Friedrich August Wolf, who more than a hundred years ago suggested a plan for a Thesaurus of the Latin language which should give every example of every word in the literature, such a treasure-house of Latin has been talked about and hoped for by classical scholars the world over. It was therefore with the deepest interest that scholars learned about fifteen years ago that this colossal enterprise had actually been undertaken by German scholars under the auspices and at the expense of five of the great German universities, and later that the material had been collected and arranged and was ready for the editor's use.

Because of the enormous bulk of the work it was decided that it should appear by piecemeal and that successive fascicles in alphabetical order should be printed as they were completed, and distributed to the subscribers. Before the actual work of editing was begun, however, those in charge decided, on the ground of the expense and the difficulty of having such a publication printed, that it would not be possible to publish all of the material. It was decided to give a large number of typical examples of every word, and to abandon the idea of making the record a complete one.

Until the appearance of the first fascicles this change of plan was unknown to many American scholars, in whose journals no notice of it had appeared. Great surprise and disappointment were therefore felt when it became known that the long-hoped-for Thesaurus did not give complete statistics.

To many persons completeness had seemed to be the one great central idea of the undertaking—in fact its *raison d'être*. The feeling prevailed that if all of the material were given, one need be less concerned by the differences of opinion which would necessarily arise as to the best way of presenting that material,

but that it was outside the limits of human possibility that any person, however erudite, could make a selection that would meet the needs of every investigator.

The writer of this article, after having found by comparison with his own list of the word *antequam* that about one-fourth of the total number of occurrences of that word had been omitted by the Thesaurus (some of the omitted examples, in his opinion, of high importance in a study of the syntax of the conjunction), conceived the plan of raising funds in America to defray the expense of publishing, under the supervision of American scholars, supplementary volumes to the Thesaurus which should give, by numerical indices only, all examples omitted in the published fascicles; employing, of course, the material already collected and catalogued at Munich.

A paper roughly sketching this plan was read before the American Philological Association at its St. Louis meeting in September, 1904 (*vid. Proceed. Amer. Phil. Assoc.*, Vol. XXXV), and as a result of the interest evinced by many persons who were a unit in deploring the fact that the statistics given in the Thesaurus were incomplete, the matter was taken up by correspondence with the editors in Germany to learn whether arrangements could be made with them for the use of the material, should it be found possible to raise the money in America necessary for the undertaking. The replies received from individual members of the editorial board were not encouraging, and the proposition was definitely rejected by the Board of Control of the Thesaurus when it was presented to them at their annual meeting in 1905.

In their formal reply conveyed by a letter from Professor Vollmer, the two main reasons for refusal were: First, that they did not admit the urgency of the need for a complete record; and secondly, that they did not consider it practicable that two boards of editors or their representatives should simultaneously make use of the material which was collected in rather crowded rooms.

Though the second of these reasons, which seemed to the recipient of the letter the more cogent, could be met by a change in the terms of the proposal, the matter was dropped until it could be renewed in a personal interview on the occasion of a proposed visit to Munich. This opportunity occurred last winter, and the editors were approached with an inquiry as to whether the Board of Control would be likely to consider favorably a proposal that America should furnish the funds to defray the expense of publishing the supplementary volumes under the direction of the editors of the Thesaurus.

Reply was made that there was little likelihood, for a number of reasons, that such a proposal would be favorably considered, but that the editors of the Thesaurus would be glad to meet the desires of American scholars to the extent of putting all the material of their archives at their disposal in the following way: Anyone desiring the complete lists of occurrences of any word or words may obtain them upon making a request for them to the editors. The editors will appoint a competent man from among their assistants to transcribe the material desired and forward it to the person from whom the request comes. The time

of the clerk must be paid for at the rate of 12½ cents an hour; postage and paper for any considerable collection must also be provided for.

The writer was authorized by the editors to make the above announcement in any of the philological journals of America, and he takes this opportunity to do so. In a certain way this generous offer concedes more than was asked for, in that it includes not only those who are already subscribers to the *Thesaurus*, but also those who are not, and permits anyone who needs to do so to anticipate the appearance of the later fascicles, as well as to supplement the lists of those which have already appeared.

Requests for material may be addressed to Professor Lommatsch, Professor Oskar Hey, or Professor Alfred Gudeman, *Thesaurus Linguae Latinae*, Munich, Germany.—WALTER HULLIHEN, University of Chattanooga.

The English Classical Association

The meeting was held this year at Birmingham, October 8-10. Papers were read by Professor Mackail, on "How Homer came into Hellas," and by Professor Sonnenschein, on "The Unity of the Latin Subjunctive." Professor Waldstein gave an illustrated lecture on the art treasures of *Herculaneum*, and Professor H. Browne (Dublin) illustrated a paper on the rendering of Greek lyric rhythms by the gramophone. The meeting was also addressed by the prime minister, Mr. Asquith, the president of the association. He congratulated the teachers on the rapid adoption of the reformed Latin pronunciation, and referred with appreciation to the successful excavations of Mr. Evans, holding nevertheless that literature is more than potsherds. At one of its sessions the Association listened to a performance of the *Hippolytus* of Euripides in Dr. Gilbert Murray's translation, which was given by Miss Horniman's company. Of the vice-presidents the past year, one has been an American, Professor W. G. Hale, of Chicago.

The committee on Greek pronunciation made its final report, and the committee on school curricula a preliminary report which presented a summary of answers to the following two questions which had been sent out:

I. In a four years' course of Latin study, what is the minimum number of weekly lessons necessary to enable boys or girls at the end of their school course (a) to read the easier authors without a dictionary? (b) to reach the standard of the London Matriculation examination (or an examination of about the same difficulty)?

II. In a four years' course of Latin study in which three or four lessons are given each week, do you find that the average pupils gain such help toward the knowledge of English and other modern languages as justifies the time devoted to Latin?

In the answers to the first question the consensus of opinion seemed to be that four or five lessons a week would be required, and that rather more time would be needed to accomplish (b) than to accomplish (a).

The answers to the second question show a strong and widespread feeling that even a short course in Latin is of great value as a preparation and help in

other studies. The importance of the answers to this question is due to the fact that they came from a large number of teachers representative of very various types of schools, and selected without reference to their belief in the value of Latin as an educational subject.

Greek Literature in Translation at the University of Birmingham

In connection with the suggestions made by Professor Bill in the November number of the *Journal*, in the article entitled "A New Greek Course," it is interesting to note a course in Greek literature with a somewhat similar aim, which has recently been put in operation at the University of Birmingham, England. The course is described by Professor Sonnenschein in the September number of the *Classical Review*. It is intended chiefly for those students of the university who matriculate without any knowledge of Greek, and may be taken by itself as a "subsidiary course" (one year), for the Arts degree, or together with a course in ancient history as a "principal course" (two years), when Latin is another principal subject.

The course consists of three exercises a week for a year, Homer, the drama, and Plato, each occupying the time of a term. The reading of the essential parts of the *Iliad* and *Odyssey*, select plays of the three writers of tragedy, and some of the shorter dialogues of Plato, is to be accompanied by lectures dealing with the literary aspect and contents of these works; but the attention will be concentrated, in the main, upon the reading of the works themselves, with a view to the appreciation of them as human documents. The point of importance is that the initiative in this movement is taken by the instructors in the classics themselves, and that the instruction is to be conducted "by a teacher who knows the works in the original, and will therefore be able to make the students feel that a translation is not the ultimate thing, but only an attempt to represent it; it will be his aim to communicate to his pupils some of his own first-hand feeling for the original."

In the same university the courses in Latin have for some years been supplemented and extended by a wider range of reading in good translations from such Latin works as are not read in the original. This practice has been found to lead to a much more vital interest in classical literature. The effect of the scheme is reinforced by the methods adopted in the university in the teaching of English literature. "By co-operation between the professors of English and classics it has been arranged that the courses of reading in English literature and in Latin and Greek shall illustrate one another. Thus, for example, students who read Juvenal also read Johnson's *London* and *Vanity of Human Wishes*; Horace's *Ars Poetica* is illustrated by Pope's *Essay on Criticism*; Aristotle's *Poetics* and Longinus *On the Sublime* are studied in translation in the English course on literary theory, side by side with such works as Dryden's *Essay of Dramatic Poesie*. Thus treated, classics and English literature form parts of an organic whole; and both studies gain greatly in vitality and interest."

The Classical "Ferienkursus" at Bonn

During the Easter vacation the classical professors and docents of the University of Bonn have for the past eight years given a so-called "vacation course" for the benefit of the classical instructors in the gymnasia and other institutions of the Rhine district. Each of the various members of the Bonn faculty, and occasionally men from other universities, occupies one session of the course with a scientific address on some subject in which his own special line of study has made him an authority. The meetings thus extend over three days, the mornings and afternoons being devoted to the lectures and the evenings to "gemütlichem Zusammensein." There is a constantly growing attendance and interest on the part of the gymnasial teachers in the undertaking, which is supported by an appropriation from the government.

The addresses which are made from year to year cover a wide range of subjects, and serve admirably to keep the trained men of the gymnasia, whose time is pretty largely taken up with teaching, abreast of the times in the different branches of classical investigation. A full report of the lectures appears each year in the *Neue Jahrbücher für das klassische Altertum*. Some idea of the extent and character of the discussions can be gained from the list of subjects, given below, which were treated at the meetings of the last three years.

1906: "The History of the Text of Plato, from the Manuscripts, Recent Papyri, and Direct Transmission" (Bickel); "New Contributions to the Interpretations of Horace's Odes" (Elter); "Numantia" (Schulten); "On Greek Etymology" (Solmsen); "Egyptian Popular Legends in the Second Book of Herodotus" (Wiedemann).

1907: "Contributions to the Interpretation of the Vergilian *Culex*" (Elter); "On Recent Investigations in the Field of Greek and Latin Prosody" (Loeschke); "On the Significance of the Position (*Orientierung*) of the Temple in Greek Life" (Nissen); "The Influence of the Structure of the Latin Sentence upon the Historical Development of the German Sentence" (Schultz).

1908: "The Chorus in Greek Lyric Poetry" (Brinkmann); "Greek Vase-Painting" (Loeschke); "The Prologue of the *Rudens* of Plautus" (Marx); "On the Most Recently Discovered Papyri Relating to Ancient History" (von Mesz); "The Names of Greek Gods" (Solmsen).

An Address by Ex-Secretary Long

At the annual meeting of the New England Association of Classical and High-School Teachers, the chief paper was an account, by Hon. John D. Long, of his early experiences as a scholar and teacher. In the course of his reminiscences he made the following remarks about his education in the classics:

As to the value of the study of Latin and Greek, I am not sufficiently a proficient in either to bear testimony of much importance. In fitting for college I hardly learned more than to translate, and knew next to nothing of composition in those languages. In college the instruction seems to me now to have been perfunctory and unsuggestive,

but that may be owing to the fact that I had not received the proper fit, and was out of gear, because a year or two ahead of my acquirement. I really began to accomplish most, too, in these lines, when I began to teach them. In Greek, my attainments were at best of very small account and hardly worthy of a freshman.

And yet, meager as my classical education was, I am certain that it has been of great value, and that a classical education should not be dispensed with or much restricted as an element in the all-round and substantial education, not merely of the scholar, but of the citizen. It lays the foundations of literary culture; and this is of vital consequence. It puts the student in touch and harmony with springs and sources of literature. Without it, he somehow always feels the lack of this. It enlarges his background; it is a rock under his feet; it saves from the consciousness of something behind unexplored and exaggerated for better or worse. It is also one of the most refreshing and wholesome well-springs of delight and of the eternal life of the human mind. Its literature is monumental and imperishable; and as all literature is inseparable from the personal elements of its creators, whatever brings us into closer speech with them brings us closer to the spirit of their works.

And, especially, a classical education is inestimably valuable as a help toward expression, toward writing and speaking, which are the very desiderata of education. Our own language is largely the Latin and Greek languages. It is a misnomer to call them dead. They live in the words we read and use every day we live. Whoso knows them and their construction has, in the reading and writing of English, a mastery and command which he can acquire in no other way. To him, every word inherited from them carries a whole illumination of relations, and, but for his training, would be but the burnt stick of an exploded rocket. It is the difference between listening to music with the ears of one who simply enjoys a melodious current in the air, and with ears to which, in addition to all that, each note is the recognized element of a musical meaning. The vocabulary is enlarged. The choice of words is surer and easier. In short, the mastery of language is greater. There have been splendid examples of such mastery without a classical education. But with it, would they not have been still more masterful?

The New Hampshire Classical Association

The New Hampshire Classical Association held its second annual meeting in Manchester, October 16 and 17. The association is organized as a branch of the Classical Association of New England, and at the same time as a section of the State Teachers' Association. In this way it is possible to secure the attendance of a large part of the classical teachers of the state, and also to interest many other teachers in the classical subjects that are discussed.

The first of the two sessions was given largely to the discussion of Virgil, and to problems connected with the teaching of Latin poetry in the schools. The opening paper was by Professor John K. Lord, of Dartmouth College.

Professor J. C. Kirtland, of Phillips Exeter Academy, gave an encouraging report of progress in the movement for uniform college entrance requirements in Latin. An especially valuable paper was one on Theocritus by Principal Libby, of the Manchester High School, significant as showing that a busy prin-

cial can find time with all his executive work to carry on thorough classical study.

Among the most suggestive papers were descriptions of methods of classical teaching in England and in Germany.

The New Hampshire Association makes much of the fraternal side of its meetings; a supper and social gathering were especially enjoyable features of this meeting; the growing acquaintance of the classical teachers of the state with one another and with the classical faculty of the college is giving a strong feeling of partnership in a common work. The officers for the coming year are Principal Charles F. Cook, of the Concord High School, president, and Miss Clara F. Preston, of the Nashua High School, secretary.

Harvard University

The classical department continues this year the policy of holding monthly conferences, which all students doing advanced work in the classics are expected to attend. At the November conference Professor Herbert Weir Smyth, who has just returned from a year abroad, gave an account of a visit to Sphacteria, and discussed the positions of the contending forces in the battle described by Thucydides. Mr. K. K. Smith, who has been for two years at the American school at Athens, read a paper on "A Newly Discovered Statue Basis from Corinth." A paper on "Latin Authors in the Preparatory and High School," by Mr. E. A. Hecker, of the Graduate School, was followed by a spirited discussion by members of the faculty and teachers present.

The programme of the Harvard Classical Club for 1908-9 will include the reading of the whole of Ovid's *Metamorphoses*, with occasional addresses by gentlemen from other institutions. It is hoped that Professors Mahaffy and Ferrero will be among the number of speakers.

Professor M. H. Morgan gave during November a series of lectures on the history of classical studies. While intended primarily for graduate students of the classics, these lectures were open to members of the university and to the general public, and were well attended.

A Celebration of Virgil's Birthday

On the Ides of October the Virgil class of the University of Nebraska met at the home of their instructor, Professor Alice C. Hunter, to celebrate the anniversary of the famous poet's birth. The students were much interested in trying the old *Sortes Vergilianae*, and some of the prophecies thus obtained were loudly applauded. Professor Barber gave an address on the ancient "lives" of Virgil.

A feature of the decoration of the house for the evening was a tablet inscribed to the poet. This was ornamented with glowing autumn leaves, and recalled Virgil's famous simile. After some Latin songs were sung, the students made a salute to the poet by rising, facing the tablet, and reading in succession tributes written by men of note. The rest of the time was spent in looking at photo-

graphs of Italian scenery, and passing judgment on the refreshments, among which were the Roman wedding cake and the cheese and honeycake for which Cato furnishes the recipes.

Distribution of Pupils in the Topeka High School

The distribution of high-school pupils among the different branches of study is a matter of interest and importance, and one which the *Journal* hopes to take up more in detail in the near future. The different sections of the country differ from each other in this particular, and often in a rather unexpected way. So, for example, the statistics of enrolment given below for the high school at Topeka, Kansas. The required subjects are rhetoric (in the senior year), three years each of English and mathematics, and one year each of history and science. Of the 1,010 pupils in the high school at the time of the report (October, 1908), 90 per cent. were taking English, 86 per cent. mathematics, 41 per cent. science, 42 per cent. history and 93 per cent. foreign languages. The actual number studying foreign languages was 940, of which 724, or 72 per cent. of the total enrolment, were in Latin.

AN ATTRACTIVE OPPORTUNITY

To the Members of the Classical Association:

Through the courtesy of the Michigan Schoolmasters' Club any member who desires may receive a copy of the recently printed symposium on "The Value of Humanistic, Particularly Classical, Studies as a Preparation for the Study of Theology, from the Point of View of the Profession." It contains the following papers which were presented at the classical conference at Ann Arbor last spring:

- I. "The Place of Latin and Greek in the Preparation for the Ministry"—Wm. Douglas Mackenzie.
- II. "The Value to the Clergyman of Training in the Classics."—Rev. A. J. Nock.
- III. "Short Cuts to the Ministry, with Especial Reference to the Elimination of Latin and Greek from Theological Education."—Hugh Black.
- IV. "Greek in the High School, and the Question of the Supply of Candidates for the Ministry."—Francis W. Kelsey.
- V. Concluding Remarks.—President James B. Angell.

This Symposium is one of the most valuable of the series dealing with the value of classical studies to various professions—Medicine, Engineering, Law. To secure a copy of this pamphlet send your name and a two-cent stamp to Mr. Louis P. Jocelyn, So. Division St., Ann Arbor, Mich.

Very cordially,

THEODORE C. BURGESS, SECRETARY

Book Reviews

Herodotos: Für den Schulgebrauch erklärt. Von DR. K. ABICHT.
Dritter Band, Bücher V und VI. Vierte verbesserte Auflage.
Leipzig und Berlin: Druck und Verlag von B. G. Teubner,
1906.

This fourth edition of the fifth and sixth books of Herodotus, which follows the third edition after an interval of twenty-three years, does not vary much from the preceding editions.

It accepts the contracted forms of the verbs in *aw*, but is inconsistent in the use of forms from the *ew* verbs.

There has been in this edition a slight addition to the length of the commentary, chiefly due to the increase of references to parallel passages and to a little more assistance in the matter of interpretation. The notes are, in the main, apposite and helpful. Moreover, they represent the scholarship of a man of good judgment. This is not the place in which to call attention to particular errors either of fact or of judgment.

The book suffers most typographically. There are at least forty misprints in the notes and more than fifty in the text itself. Besides, the number of wrong references in the notes is appalling. However, as nobody but a reviewer is likely ever to notice that kind of error, no great harm is done.

I should sum up by saying that the book is one that I should recommend students to have in the reading of Herodotus.

GEORGE E. HOWES

WILLIAMS COLLEGE

Didaktik und Methodik des lateinischen Unterrichts. Von P. DETTWEILER. Second Edition. Munich: C. H. Beck'sche Verlagsbuchhandlung, 1906. Pp. vi + 268. In paper covers, M. 5; bound, M. 6.

This book is one of the sections of a *Handbuch der Erziehungs- und Unterrichtslehre für höhere Schulen*. The first part of the present volume contains a historical sketch of Latin instruction in Germany, and a discussion of the value and position of Latin in the schools and of the general principles that should govern the instruction in it. The second and larger part is taken up with a detailed consideration of the teaching material, aims, and methods to be employed in the different classes of the *Gymnasium*. At the end are added two short chapters on Latin instruction in the *Realgymnasium* and the *Reformgymnasium*. Exhaustive bibliographies precede the chapters throughout the book.

The author is in sympathy with the recent modifications of the gymnasial course as regards Latin, namely, the restriction of the Latin exercise, especially in the higher classes, and the consequent greater concentration upon the authors themselves. He also commends unreservedly the movement to correlate the work in Latin more closely with the other work of the school and to aim more consciously and directly at the forming of the pupil's character and ideals wherever the work in Latin offers an opportunity. While the inculcation of clear and correct grammatical principles and the training in scientific thinking will continue to be one of the main objects of the study, the amount of grammar is to be confined to that of real importance, with more stress upon logical and psychological relations than upon the acquisition of a multitude of details.

The insistent demands made, especially by the recent Prussian regulations, for better results in German, are regarded by the author as just, and he believes that much more can be gained under the new rules, not only in the effective handling of the mother tongue, but also in general training and culture, than was actually attained under the tyranny of the *extemporale*. Latin composition has its main value in the lower grades of the *Gymnasium*, as an aid to the formation of habits of precise thinking and the thorough acquisition of the elements of the language. But beyond a certain point it tends to fall into a barren round of more or less mechanical repetition of things already well known, or it is forced to deal with subtle distinctions and exceptional usages which are, at most, of rare occurrence in the authors read.

On the other hand, translating into the mother tongue, and especially careful written translation, carefully corrected and discussed by the instructor, brings the pupil's activity into line with all his other work and experience, and, if properly done, will refine and strengthen his hold on ideas as nothing else can. A warning runs through the book against the danger of mere "word-translation," and the author insists again and again on the necessity of making sure that the boys are really thinking of something while they glibly make their verbal transfer. There must be at all times the closest co-operation between the teacher and pupil in gradually making a way into the heart of the difficulties, and pupils should be given credit for reporting points where they fail to succeed, no less than for presenting their finished work.

One is inclined to envy the Germans the thoroughness of their system which enables a new teacher to take up the work of a class at any point without loss of time in the smallest grammatical detail. The common practice, moreover, of putting the instruction in Latin (and Greek), history, and the mother tongue into the hands of the same teacher is one which deserves to be carefully considered by ourselves. There is reason for confining a teacher to one subject only when the interests of the subject rather than the interests of the pupils are to be served primarily.

A few points in the book invite criticism. It looks like an excess of moral seriousness and patriotic anxiety to exclude Latin comedy from the *Gymnasium* and to let no passage in a Latin author escape if it can be shown to have a bearing

on Germany's history or her present problems. One must find serious fault also with Dettweiler's proposal to read no complete book but only extracts from Livy, Tacitus' *Annals*, or Cicero's rhetorical or philosophical works. Surely, one of the first moral principles to be taught when dealing with a work of literature is the right of the author to have it respected in the form which he himself gave it.

While the book is written for German teachers and from a German standpoint, it will be found unusually stimulating by everyone. Its countless suggestions are made after such a fair and careful statement of conditions and problems, that it is hard to say anything against them, even where one feels inclined to disagree. The treatment throughout is thorough and sane, and presents a hopeful and progressive plan for making Latin instruction in the *Gymnasium* even more effective than it was when it commanded more hours a week.

JOHN J. SCHLICHER

Herculaneum, Past, Present, and Future. By CHARLES WALDSTEIN AND LEONARD SHOOBRIDGE. London: Macmillan, 1908. Pp. xxii + 324. \$5.00 net.

The publishers are to be congratulated on the sumptuous appearance of this work. Paper and typography are of the best. There are ten of Dujardin's admirable photogravure plates, one colored plate and forty-eight well-executed halftone plates. The dark-blue buckram cover, stamped with the figure of the seated Mercury in shaded gilt, is in excellent taste.

The avowed purpose of the book is to create the conviction that Herculaneum is the one site above all others deserving to be excavated. In the pursuit of this purpose somewhat more than a third of the text is devoted to the ancient life-history of the town, the mode of its destruction in 79 A.D., and the results of excavations already carried on there. The narrative is compiled from the best sources and deserves a cordial welcome. It is no fault of the authors' that Herculaneum, as thus far known, does not, apart from the artistic treasures which it has yielded up, have much to tell us regarding ancient Roman civilization.

These artistic treasures include many admirable things, as the plates of this work abundantly show. In my opinion, however, the authors have been led into making extravagant claims regarding the "Greek" character of the art revealed at Herculaneum. The untrained reader of these pages would hardly appreciate that, with the exception of the archaic head shown on photogravure Plate V, all the sculptures found at Herculaneum were certainly or almost certainly executed within the hundred or at most the hundred and fifty years preceding the destruction of the city. Indeed the language of the text is sometimes positively misleading, as when the bust of Dionysos on the same Plate V is described (p. xviii) as "archaic, first half fifth century B.C.," although the form of the piece shows that it was not made before the Roman period. To be sure, the head is in all probability a copy from a Greek original; but so, for that matter, are many of the

sculptures found on Roman sites everywhere. In numbers of other cases the descriptions of the bronzes figured on the plates are similarly misleading.

There is another point of central importance to the general argument where at least a query is permissible. We are told on p. 7 of "the exceptionally favorable preservative quality of the material covering" Herculaneum, and how the numerous bronzes from there "have the most delicate *patina* preserved with a freshness sometimes approaching the quality of their original production." Nevertheless it is apparent to any attentive observer that some of these bronzes have undergone considerable repairs, and Winckelmann, who was contemporary with their discovery, asserts that they were furnished with a modern *patina*. It would seem that, as Benndorf once suggested, this whole subject calls for careful examination by chemical experts.

The plan conceived by Professor Waldstein for an international excavation of Herculaneum and his heroic efforts in 1903-7 to bring this plan to fruition are set forth with much self-restraint, but at considerable length, on pp. 15-53, with the addition of sixty-seven pages of documents relating to the negotiations. The scheme failed, owing to opposition in Italy. The affair has considerable biographic interest, but has little bearing on either the past or the future of Herculaneum.

Finally we have forty-eight pages devoted to the question how the future excavation of Herculaneum ought to be conducted. The purely fanciful picture of work carried on under the scheme of international co-operation does not now belong within the domain of the possible. However, the urgent plea for a larger staff of experts than has been usual in former excavations of ancient sites appears to one who is not an excavator to be just and important.

F. B. TARBELL

New Literature

BOOKS

ADAM, JAMES. *The Religious Teachers of Greece*. Edinburgh: T. & T. Clark, 1908. Pp. lv + 467.

There are two main streams of development of religious ideas in Greece, the poetical and philosophical, meeting in Euripides. The writer deals first with the poetical development from Homer to Sophocles, then with the philosophical from Thales to Anaxagoras, finally with the Sophists, Euripides, Socrates, and Plato, illustrating by citations the views of each teacher about God, the nature of sin, and immortality. A scholarly piece of work, clear and accurate in statement, and very readable.

ARTICLES

DICKEY, WILLIAM P. On Delays before ἀναγνώσεις in Greek Tragedy. *Proceedings of the American Academy of Arts and Sciences* XLIII (1908), pp. 459-71.

Discusses delays before recognitions in the *Odyssey*, the *Choephoroi* of Aeschylus, the *Electra* and *Oedipus Tyrannus* of Sophocles, and the *Ion*, *Iphigeneia in Tauris*, and *Helen* of Euripides in comparison with the disputed passage (518-44) in Euripides' *Electra*, and concludes that the passage is genuine.

JACOBSON, HERMANN. Der Aoristtypus ἄλτο und die Aspiration bei Homer. *Philologus* LXVII (1908), pp. 325-65.

The Aeolians had lost the spiritus asper at the time of the development of epic poetry among them (cf. Πρωτοελλαός). That the aspirate had become fixed in the epos before the development of the Ionic elegy is proved by the fact that, while the Ionic fragments in other literary forms show psilosis, there is no trace of it in the elegy. The development of the aspirate is consequently too early to be referred to Attic influence and there remains as the only possibility the influence of the Island Ionic.

NEWHALL, SAMUEL HART. Pisiistratus and His Edition of Homer. *Proceedings of the American Academy of Arts and Sciences* XLIII (1908), pp. 491-510.

Collects and discusses the evidence and concludes that Pisiistratus with the help of several literary men was the first to make a careful edition of the *Iliad* and *Odyssey* on the basis of written copies and the knowledge of the rhapsodes.

PICHON, RÉNÉ. L'Epoque probable de Quinte-Curce. *Revue de Philologie* XXXII (1908), pp. 210-14.

Places Curtius in the time of Constantine on the ground that the ideas expressed by the writer in favor of hereditary succession and hostile to a division of the empire are in agreement with the views of that period. The proofs of borrowing by Seneca are set aside as worthless. The use of metrical prose by Curtius is more natural in a late than in an early historian.

WILAMOWITZ-MOELLENDORFF, U. VON. Thukydides viii. *Hermes* XLIII (1908), pp. 578-618.

Thucydides wrote the whole history of 412 without knowledge of the agreements made by Tissaphernes and the Spartans. Later he inserted chaps. 43, 44, 18, 19, 37, and part of 52, but a final redaction was never made. This portion of the history was written soon after the events occurred. Conclusions are drawn, setting the actions of Alcibiades in a more favorable light.